The copie of a letter/sent to the ladye Mary dowagire, Regent of Scotland, by John Knox in the yeare. 1556.

Syn. 8.55.134

¶ Here is also a notable sermon, made by the sayde John Knox, wherin is euydentlye proued that the masse is and alw[illegible] ben abhominable before God and Idolatrye.

Scrutamini Scriptura[illegible]

F. 16.80

MVNIFICENTIA
REGIA. 1715.
GEORGIVS D.G. MAG. BR. FR. ET HIB. REX F.D.
J. Pine
sculp.

97:99

To the excellent lady Mary Dougiare Regent of Scotland hir hūble subiect John Knox wisheth grace, mercy and peace frō god ẏ father of oure lord Jesus Christ with the spirite of perfect iudgement.

The eternall prouidence of the euerlyuynge god hath appointed his chosen children, to fight in this wretched and transitory lyfe a battel difficil, and the manner of their preseruation in ẏ sāe battel to be more meruelous. Their victory standeth not in resisting, but in suffering. And how

Gene. 1. Math. [illegible] Actes. [illegible]

they cā be preserued & not brought to vttermoste confusiō the eye of man perceyueth not: but whose power is infinite by secrete and hidde motions toucheth the hartes of such as to mans iudgment haue power to destroye them, of very pitie and compassion to saue his people. As he dyd the hartes of ỹ egyptian mydwynes to preserue the men childzen of ỹ Israelites, when precept was geuen by Pharao of their destruction. The harte of Pharaos doghter to pitie Moyses, in his young infancy exponed to the danger of waters.

4. Reg. 25. Iere. 52. Daniel. 1. The harte of Nabuchodonasar to preserue the captyues alyue, and liberally to norisse the childzen that were founde apte to lettres. And fynally ỹ harte of Cyrus to sett at libertye ỹ people of god after long bōdage and thraldom: and thus doeth the inuisible

power

power, and loue of god, manifest it selfe towardes his elect frome tyme to time for two causes: first to comforte his weake warryors, in their manifolde temptations: letting theym to vnderstãde, that he is able to cõpell suche, as some tyme were enemeis to his people, to fight in their cause. And also (as by his prophet Esaie he doth promyse) to promote their delyueraũce. And secondarily to gyue a testimony of his fauour to thẽ that by all apperance did lyue before (as Saint Paule speaketh) wãting god in ẏ world, strãgers from the common wealth of Israel, and wythoute the legue of his mercyfull promes, and free grace made to his church, for who could haue affirmed that one of these persones afore named, or yet Rahab had ben so louing, faithful & gentle before that occasion was

Esai. x.

Ephe. 2.

Iosue. 2.

offered vnto theym to manifeste theyr nature and clemency: But the workes of mercye, shewed to the afflicted, haue left to vs assurances, that God vsed theym as vessels of his honor. For pitie and mercy shewedde to his afflicted flocke, as they neuer lacked reward tempozal, so if they be contynewed and be not changed into crueltye, are assured signes and sealles of euerlasting mercy to be receyued from God. Who by hys holy spirite moueth their harts, to shewe mercye to the people of God oppressed and afflicted.

Your grace perchance doeth wonder to what purpose these thiges be recyted: and I in very dede cā not wonder ynough that occasion is offered to me (a worme moste wretched) too recyte thesame at this present. For I haue looked rather for the sentence of deathe, then

then to haue writtē to your grac in these last and manifest wicked dayes, in which Sathan so blyndeth the hartes of many. I doubt not, but the, rumors whiche came to youre g. eares of me, haue ben suche: ẏ if all reportes were trew, I were vnworthy to lyue on the earth. And wonder it is, that the voyces of the multitude shoulde not so haue enflammed your g. harte with iust hatered of suche a oue, as I am accused to be: that al accesse to pitie should haue ben shut vp. I am traduced as an heretyke, accused as a fals teacher and seducer of the people, besides other opprobries, which affirmed by men of wordly honor & estymation may easely kyndle the wrath of magistrates, when innocēcy is not knowen. But blessed be God the father of oure Lorde Jesus Christe, who by the dewe of hys

heauenly grace hath so quenched the fyre of displeasure in youre graces harte (whiche of late days I haue vnderstand) that Sathan is frustrate of his enterpryse and purpose: Whiche is to my harte no smal comforte, not so muche (God is witnes) for any benefite that I can receaue in this miserable lyfe, by protection of any earthely creature (for ỹ cuppe, which it behoueth me to drynke, is appointed, by the wysdome of him, whose counsailes are not chãgeable) as that I am for that benefit, whiche I am assured youre grace shall receyue, if that ye continewe in lyke moderation and clemency towardes others, that moste vniustly are and shalbe accused, as that your grace hath begonne towardes me and my moste desperate matter. That is, if by godly wysdome, ye shal study to brydle

the

the fury and rage of theym, who for maintenance of their worldly pompe, regarde nothing the cruel murdering of symple innocentes. Than shall he, who pronunceth mercy to apperteyn to the mercifull, and promiseth that a cuppe of colde water geuen for hys names sake, shall not lacke rewarde, fyrst cause youre happy gouernement to be praysed in this present age, and in posterities to come, & laste recompens your godly paynes and study, with that ioy and glory, whiche ỹ eye hath not sene, nor yet can enter into the harte of mortall creature. Superfluous & fooliſhe it shall appeare to many, that I, a man of base estate & condition, dare enterprise to admoniſhe a princes so honorable, endewed with wisdome and graces singularly. But when I consider the honor that God commañdeth

Math. 5.
Math. 10.

to be geuē to magistrates, which
Exo. 20. no doubte, if it be trew honor, cō-
Rom. 13. teyneth in it self, in lawfull thin-
1. Pet. 2. ges obedience, and in all thinges
loue and reuerēce: When further
I consider the troublesome estate
of Christ Jesus trew religiō, this
daye oppressed by blyndnes of
men: & last the multitude of flat-
terers, and the rare numbre of thē
The state. that boldelye and playnelye dare
speake ỹ naked veritie in presence
of their princes, and principally
in the cause of Christe Jesus:
These thinges, I say, considered,
whatsoeuer any man shall iudge
of my enterprise, I am compelled
to say, oneles in your regiment &
vsing of power your g. be founde
differēt frō the multitude of prin-
ces & head rulers, that this pree-
minēce, wherin ye are placed, shal
be your deiectiō to tormēt & payn
euerlasting. This proposition is

sore,

ſore, but alas, it is ſo trew, that if
I ſhoulde concele & hyde it frome
your grace, I committed no leſſe
treaſon againſt your g. then I did
if I ſaw you by imprudency take
a cuppe, wᵗ hich I knew to de poy-
ſoned or enuenomed, & yet wolde
not admoniſſe you to abſteyn frō Apo. 14. 17
drincking of theſame. The religiō
whiche this day men defende by
fyre and ſwearde, is a cuppe enue
nomed, of which whoſoeuer dric-
keth (except by trew repētance, he
after drincke of the water of lyfe)
drincketh therewith damnation &
death. How & by whome it hath
bē enuenomed, if it were no more
tediouſe to youre grace to reade &
heare, then it is paynfull to me to
write or reherſe, I wold not ſpare
the labor. But for this preſent I
haue thought it ſōe diſcharge of
a parte of my duety, If I of very
loue admoniſſ your g. of ẏ dāger-

whiche

whiche I do (as God one daye ſhall declare) preferring youre g. ſaluation, and the ſaluatiō of the people now committed to youre care, before any corporal benefyt, that can redounde to my ſelf. Ye thinke peraduenture that the care of religion is not cōmitted to magiſtrates, but to the biſſhoppes eſtate eccleſiaſtical as they terme it: no no, the negligēce of biſſhoppes ſhall no leſſe be requyred of ye handes of magiſtrates (becauſe they ſofter and maintein them in tyranny) then ſhall the oppreſſion of fals iudges, whiche kynges mainteyn and defend. I doubte not, but your grace doeth wōder, howe that the religiō, that is vniuerſally receyued, can be ſo damnable and ſo corrupted. But if youre grace ſhall cōſider that euer from the beginning the multitude hath declined from God: yea, euē

in

the people, to whome he ſpake
by his lawe and prophetes: if ye
ſhall conſider the complaynte of ỹ
holy Ghoſte complayninge that
nations, people, princes and kyn- Pſalm. 2.
ges of the earth haue raged, made Acto. 4.
conſpiracies, and holden counſai-
les againſt the Lord, and againſt
his anointed Chriſte Jeſus. Fur-
ther, if ye ſhall conſider the que-
ſtion, whiche Chriſte Jeſus hym Luc. 18.
ſelfe doeth moue in theſe wordes:
when the ſonne of man ſhal come,
ſhall he fynde fayth in the earth?
And laſt, if youre g. ſhall cõſider
the manifeſt contempt of God, &
of all his holy preceptes, whiche
this day raygneth withoute pu-
niſhment vpon the face of ỹ hole
earth. For as Oſeas complayneth Oſe. 4.
there is noveritie, there is no mer
cy, there is no knowledge of God
in the earth, but lyes periury, mur
ther, theft and adultery ouerflow-

all

al, and bloud hath touched bloud that is, euery iniquitie is ioyned to an other. If depely I say youre grace shall consider, & contẽplate the vniuersal corruptiõ, that thys day reygneth in al estates: then shal youre g. cease to wonder that many are called & few are chosen.

Math. 20. And ye shall begyn to tremble to
Math. 7. folowe the multitude to perditiõ.
2. Thes. 2. The vniuersall defection, wherof sainct Paule did prophesy, is easy to be espied aswell in religion as in manners. The corrupcio of lyfe is euident, & religion is not measured with the playne worde of God, but by custome, cõsuetude, will, consent and determinations of men. But shal he, who hath pronunced all cogitations of mans hart to be vayn at all tyme, accept the counsaylles and consentes of men for a religion pleasinge & acceptable before hym? Let not

youre

poure grace be disceaued: God
can not deny hym selfe, he hathe Deut.4.12.
witnessed from the begynnynge,
that no religion pleaseth hym, ex-
cept that, which he by hys owne
worde hath commaunded & esta-
blissed. The veritie it self pronun
ceth this sentence: In vayne do Math.15.
they worshippe me, teaching doc-
trines, the preceptes of men. And
also all plantation, that my hea-
uenlye father hathe not planted,
shalbe routed out. Before the cum-
ming of his welbeloued sonne in
the flesshe, seuerallye he punished
all such as durst entrepryse to alter
or change his ceremonies or statu
tes, as in Saule, Vzias, Nadab, & 4 Ke.13.15
Abihu is to be redde. And wil he Leui.10.
now after that he hath opened his Math.7
hole cõsail to ỳ world, by his on- Ac.1.13.14.
ly sõne, whõ he hath cõmãded to 1.Cor.11.
be heard: And after ỳ he, by hys
holy spirit speakig in his apostles
hath

hath eſtabliſſed the religion, in
whiche he willeth hys trew wor-
ſhippers to abyde to the end, wil
he now I ſay admitte mens inuē-
tions, in the matter of religion,
whiche before he reputed, for dā-
nable Idolatry: If man or aun-
gels wolde affirme that he will
or may do it, his own: veritie ſhal
conuict them of a lye: for this ſen
tence, whiche he once pronounced,
ſhall abyde immutable to ȳ ende:
Not that which appeareth good
in thine eyes, ſhalt thou do to the
Lorde thy God: but what ȳ Lord
thy God hath commaunded the,
that do thou: adde nothing to it,
dyminiſſe nothinge from it: The
whiche thinge (ſealinge vp hys
new teſtamēt) he repeteth in theſe
wordes: I will lay none other bur
Apoca.2. then vpon you, but that which ye
haue holde till I come. And ther-
fore yet again it repenteth me not
to

to say, that in this point, whiche is chief & principale, youre grace must dissent from the multitude of rulers, or els ye can possesse no portion with Christ Jesus in his kyngdome and glory. An orator & Goddes messinger also iustlye mighte requyre of you, nowe by Goddes hande promoted to hye dignitie, a motherly pitie vppon youre subiectes, a iustice inflexible to be vsed against murtherers & commō oppressours, a hart voyde of auarice and partialitie, a mynd studiouse and carefull, for maintenance of that realme & common wealth, aboue whiche God hath placed you, and by it hath made you honorable, with the rest of y vertues, whiche not onely Goddes scriptures, but also wryters illuminated onely with the lighte of nature requyreth in godlye rulers. But vayn it is to craue refor-

Nota. mation in manners, where the religion is corrupt. For like as a mā can not do the office of a man, except first he haue a being or a life: So to worke workes pleasante in the sight of God the father, cā no man do without the spirite of the Lorde Jesus, whiche doeth not abyde in ỹ hartes of Idolatrers. And therfore ỹ moste godly princes Josias, Ezekias, & Josaphat, seking goddes fauor to rest vpon them & vpon their people, before all thinges began to reforme the religion. For it is as the stomake within ỹ body, whiche if it be corrupted, of necessitie it infecteth ỹ hole masse. And therfore (oft I repete that which is most necessary) if your grace pretend to raigne w Christe Jesus, then it behoueth you to take care ouer his trew religiō: the which this daye within your realme is so deformed, that no

3.Re. 15. 2.Pa.17. 4.Re.22 2.Pa.29 30.31.

no part of Christes ordinances re
mayn in their first strength & ori-
ginal puritie, the which, I praise
god is lesse difficil to me to proue
then dãgerous to speake. And yet
neither the one, nor ỹother I fear
partly because the loue of life eter
nall quencheth the terrour of tem
porall death. And partely because
I wolde with sainct Paule wisse
my self accursed from Christe, as
touching earthely pleasure, for ỹ
saluatiõ of my brethern & illumi-
natiõ of your grace. Which thing
work & very dede not bare word
& wryting shall witnes & declare,
if I maye purchase the libertie of
tunge but fortye daies only. I am
not ignorãt how dãgerous a thig
it appeareth to ỹ natural mã to in
nouate any thing in matters of re
ligiõ. And partli I cõsider ỹ your
gr. power is not so fre as a publik
reformation perchance woulde
requyre.

No parte of religion remaineth vncorrupt.

A petition

An obiection of the flesshe.

An answer

But if your grace shal consider the daunger and damnation perpetuall, which ineuytably hãgeth vpon all mainteyners of a fals religion: Then shall the greatest daunger easely deuoure & swallow vp the smaller. If your grace shall consider, that either ye must serue God to lyfe euerlasting, or els serue the worlde to death and damnation: Then albeit man and aungel shoulde disswade you, ye will chuse lyfe and refuse death. And if further ye shall consider, that the very lyfe cõsisteth in the knowledge of the onelye trewe God, and of his sonne Christ Jesus: And that trewe knowledge hath annexed with it goddes trew worshippinge and honor, whiche requireth a testimony of his own will, expressed by his worde that suche honor doeth please him.

Matth. 6.
Rom 6.
1. Reg. 18.
Jhon. 17.
Jhon. 4.

If youre grace, I say, shall earnestly

neſtly meditate theſe thigs afore ſayde: Then albeit ſodenlye ye may not do all thinges ẏ ye wold, yet ſhall ye not ceaſe to do what ye maye. Your grace can not haſtely aboliſhe all ſuperſtition, neither yet remoue from offices vnprofitable paſtors, whiche onely fede themſelfs: the which to publique reformation, are requiſite and neceſſary. But yet, if the zele of goddes glory be feruẽt in your graces hart, by wicked lawes ye will not mainteyn manifeſt Idolatrye, neither yet will ye ſuffer ẏ fury of biſhoppes, to murther & deuoure the poore membres of Chriſtes body. But withall carefull diligence, ye will ſtudy how that the trewe worſhippinge of God maye be promoted, and the tyranny of vngodly men repreſſed within the boundes of youre dominiõ, to the vttermoſt of your

power.

And if the contrary hereof, either by ignorance, or for pleasure of others, ye do or permit to be dō: then (except your spedy repētāce) shall ye & your posteritie sodenly feill the depressing hande of him, who hath exalted you. Ye shalbe compelled (nil ye, wil ye) to know that he is eternal, against whome ye addresse your battel. And that he is alone, that moderateth ẏ tymes, and disposeth kingdomes. That it is he, that glorifieth them, that glorifie him. And ẏ he by his owne power poureth forth cōtēpt vpon all princes, ẏ rebell against his graces offer. And therefore how dangerous soeuer it shal appeare to the flesshe and natural mā to obey God in promoting his religion, and to make warre against the deuill in remouinge darknes, pryde & superstition: Yet if youre

Dani. 2.
Jere. 37.
1. Reg. 2.
Coūsaill

grace

grace loke to haue your self, or yet youre sede after you to continue in a worldely honor, and after to possesse the lyfe euerlasting, submit youre self by time, vnder the hande of hym, that is omnipotēt, embrace his will, despise not hys testament, refuse not hys graces offerre.

Nowe when he calleth you, withdrawe not youre eare, be not led awaye with that vayn opinio that youre churche and prelates can not erre: but laye the booke of God before youre eyes, and lette it bee iudge to their lyues, doctrine, and māners: as also to that doctryne, whyche by fyre and swearde moste cruelly they persecute.

I confesse that I desyre your grace, to entre into a straunge & greuous battel: neuertheles yet

assured I am by the promes of him, by whome kynges do raygn, that if with reuerence and feare ye obey his preceptes, as did Josias the admonitions of the prophetes, that then with doble benediction shall your battell be rewarded: that is wisedom, ryches, glory, honor and longe lyfe shall accompany you in this your regiment temporal: and immortalitie with ioy inestimable shalbe your portion, when the king of all kinges, the Lord Jesus, shal appere to iudgemente, before whome ye shall make accompt of this youre regyment, when the proude and disobedient shall cry mountaynes fall vpon vs, and hyde vs frome the face of the Lorde. But then it shalbe too late, because they despised the voyce of him that lowingly calleth.

2. Par. 34.

Matth. 24
Osi. 10.
Apoc. 9.

God

GOd the father of oure Lorde Jesus Christe, by the power of his holy spirite, so illuminate youre senses and vnderstanding, that the things, that rudely be here spoken, by youre grace so may be accepted, that they be not a testimony of youre iuste damnation in that greate daye of the Lorde Jesus, to whose mighty protection I vnfaynedlye committe youre grace nowe and euer.

Amen.

¶ The fo-
urth of Aprill/ In

the yeare. 1550. was appoin-
ted to Jhon Knox to geue his con
fessiō, why he affirmed the masse
idolatrye: which daye in presence
of the counsell and congrega
tion, amōgest whome was
also present the bisshop
of Dureham & hys
doctors, on this
māner he be-
gynneth.

This day I doe
appeare in your presēce ho
norable audience to geue
a reason, why so constantly I do
affirme, the masse to be and all ty-
mes to haue ben Idolatry & abo-
minatiō before God. And because
men

men of greate erudition in youre audience affirmed the contrarye: moste gladly wolde I that here thei were present, either in proper person, or els by their learned mē, to pōder and wey the causes moouing me therto. For oneles I euydently proue myne entent by goddes scriptures, I wil recant it as wicked doctrine, and confesse my self moste worthy of greuous punissment.

How difficill it is to pul forth of the hartes of the people ỹ thing wherein opinion of holynes stādeth, declareth the greate tumult and vprore moued against Paul by Demetrius and his fellowes who by Idolatry gat great aduātage, as youre prieſtes haue done by the masse, in times past. The people I say, hearing that the honor of their great goddes Diana stoode in ieopardy, with furious

voyces

voyces tried, great is Diana of ȳ Ephesians: as they wolde saye, we will not haue the magnificēce of our great goddes Diana, whō not onely Asia, but the hole worlde worshippeth, called in doubt, cū in question, or cōtrauersy. Away with all menne intendinge that impietie. And hereunto were thei moued by longe custome and fals opinion.

I knowe that in the masse hath not onely ben estemed great holynes and honorynge of God, but also the grounde and foundation of oure religion: so that in opiniō of many the masse taken awaye there resteth no trew worshippig nor honoring of God in ȳ earthe. The deper hath it persed the hartes of men, that it occupieth the place of the last and mistical supper of our Lorde Jesus. But if I shall by playn and euident scriptures

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voyces

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tures proue, the masse in her most honest garment to haue ben Idolatrye before God, and blasphemous to the death and passion of Christ, & cõtrary to the supper of Jesus Christ: thẽ good hope haue I, honorable audience & beloued brethren, that the feare, loue and obedience of God, who in his scriptures hath spoken all veritie, necessary for our saluatiõ, shal moue you to geue place vnto the same.

¶ O Lorde eternall, moue & gouerne my tung to speake ỹ veritie, and the hartes of thy people to vnderstande and to obey the same.

That ye maye the better perceyue and vnderstand ỹ manner of my doctrine in this my confessiõ, first will I collect & gather the sũme therof in a brief and shorte syllogismus, & hereafter explayn the same more largely.

¶ The masse is Idolatry.

All worshipping, honoring, or ser-
vice inuēted by ỹ brain of mā in ỹ
religiō of God wout his own ex-
presse cōmaūdemēt, is Idolatrie:
The masse is inuēted bi ỹ brain of
mā, wout any cōmēdemēt of god
Therfore it is Idolatry. For pro-
bation of the first part, I will ad-
duce none of the gētiles sacrifices
in which not withstandinge was
les abominatiō, then hathe ben in
our masse. But forth of gods scrip 1. Reg. 13.
tures, will I bring ỹ witnesses of
my wordes. And first let vs hear
Samuel speking vnto Saul after
he had made sacrifice vnto the
lord vpō moūt Gilgal, what time
his enmies approched against hi.
Thou art becomefolisſ (saieth Sa
muel) ỹ hast not obserued ỹ precep
tes of ỹ lord, which he hath cōmā-
ded ỹ. Truely ỹ lord had prepared
to haue stablisſed thy kyngdome
aboue Israell for euer: but nowe
thy kyngdome ſhal not be sure.

Let vs consider what was the offence committed by Saule: his enemyes approching, and he considering that the people declined from him, and that he had not cõsulted with the Lorde, nor offered sacrifice for pacificacion of ꝯ Lordes wrath, by reason that Samuel the principall prophete and hye prieſt was not preſent, offereth himself burnt and peace offeringe. Here is the grounde of all hys iniquitie: and of this procedeth the cauſe of hys eiection frõ the kingdome, that he wolde honor God otherwayes, then was cõmaũded by hys expreſſe word. For he being none of the trybe of Leuy, appointed by goddes commaundemente to make ſacrifice, vſurpeth the office not dewe too him, whiche was moſte hye abhominacion before God: as by the puniſhment appeareth. Conſider

well

well that no excuſations are ad-
mitted by enemyes approched, ſt
his owne people departed frome
him. He coulde not haue a lawful
miniſter, and gladly wolde haue
ben reconciled to God, and cōſul-
ted with him of the ende ſt chance
of that iourney. And therefore he
the kyng (anoynted by goddes cō
maundemente) maketh ſacrifice.
But none of all theſe were admit
ted by God: but Saule was pro-
nunced fooliſhe and vayn. For no
honoring knoweth God, nor will
accept: without it haue ỹ expreſſe
commandemēt of his own word,
to be done in all pointes. And no
commaundement was geuē vnto
the kynge, to make or offerre vnto
God any maner ſacrifice: whiche
becauſe he toke vppon him to do,
he and his poſteritie was depry-
ued from all honours in Iſraell.
Neither auayled his preeminēce:

the necessitie wherein he stode, nor yet his good entent. But let vs heare more. When commaun-
1.Regū. 15 dement was geuē vnto Saule by Samuel in gods name to destroy Amaleck, because that some time they troubled the people of Jsrael, passing vp from Egipt, (Aduerte ye that presently persecute ỹ people of God. albeit youre paynes be differred, yet are they allredy prepared of God) this people of Amaleck were not immediatly after the violence, done against Jsraell, punisshed: but long after thei were cōmaunded to be destroyed by Saule, man, woman, infante, suckling, oxen, cattell, camels, and asses: and finally all that lyued in that lande.

Terrible shouide the remembraūce heros be, to all such as trouble or molest suche as wolde followe the commaundemente and voca-

vocation of God, leauinge spiri-
tuall Egipte, the kyngedome of
the Antichriste and ỹ abomina-
tions thereof. But Saule saueth
the kynge named Agag, and per-
mitteth the people to saue the best
and fattest of the bestiall, to the
entent sacrifice shoulde be made
thereof vnto God. But lette vs
heare, howe thys is accepted.
Samuel befor admonished of his
inobediēce, cōmynge vnto Saule
asketh what voyce was it whiche
he hearde. The kynge aunswe-
reth the people hathe saued the
fattest and best beastes, thereof
to make sacrifice, vnto thy God:
Here may be marked, that Saule
hadde no sure confidence in God:
for he speaketh as thoughe God
apperteyned nothinge vnto him.
Samuel aūswereth, suffer and I
shal declare vnto ỹ, what ỹ Lorde
hath spoken vnto me this nyghte.

And ſhortly he rebuketh hym moſte ſharpely, that he hadde not obeyed the voyce of the Lorde. But Saule ſtandinge in opinion that he had not offended: becauſe he did all of good entent, ſayeth, I haue obeyed the Lordes voice, I haue deſtroyed the ſynners of Amaleck, and onely I haue ſaued the kyng, and the people haue preſerued certen beſtiall to be offerred vnto God. And ſo defendeth he his owne worke to be iuſt and righteous. But therto anſwereth Samuel, delyteth God in burnte offering, and not rather that hys voyce be obeyed? The ſynne of witchcraft is not to obei his voice and to be ſtubborne is the ſyn of Idolatry. As Samuel wold ſay, there is nothinge that God more requyreth of man, then obedience to his commaundemente: yea, he preferreth obedience to the ſelfe ſame

ſame ſacrifice ordeyned by hym ſelf. And no ſyn is more odious in goddes preſence, then to diſobey his voyce: For ỹ eſtemeth God ſo odiouſe, ỹ he doeth compare them to the two ſynnes moſte abominable, incantation and Idolatrye. So that diſobedience to his voice is very Idolatry. Diſobedience to goddes voyce is not onely whē man doeth wickedly contrary to ỹ preceptes of God: but alſo when of good zeale or good entente, as we cōmonly ſpeake, mā doeth any thing to ỹ honor or ſeruice of god, not commaunded by the expreſſe worde of God. As in this matter plainly mai be eſpied. For Saule tranſgreſſeth not wickedly in murther, adultery, or lyke external ſynnes: but ſaueth an aged and impotent king (which thing who wold not call a good dede of mercye) & permitteth the people, as ſaide is,

to saue certayn beſtiall to be offe-
red vnto the Lord: thinking that
God ſhould therewith ſtand con-
tent and appleaſed: becauſe he ſ
the people did it of good entent.
Nota. But bothe theſe called Samuell
Idolatry. Firſt, becauſe thei were
done without anye commaunde-
ment of God: ſ secondly, becauſe
in doyng therof, he thoughte hym
ſelf not to haue offended. And ỹ
is principal Idolatry, when oure
owne inuentions we defende too
be righteous in the ſight of God:
becauſe we thinke them good, lau
dable and pleaſaunte. We maye
not thinke vs ſo free noꝛ wyſe,
that we maye do vnto God and
vnto hys honoꝛ, what we thynke
Deut.4. expedient. Nay, the contrary is cō-
maunded by God, ſayenge: vnto
my woꝛde ſhall ye adde nothinge,
nothing ſhal ye diminiſh therefrō,
that ye might obſerue ỹ preceptes

of

of your lord God. Which words are not to be vnderstād of the decalogue and lawe morall onely: but of statutes, rytes and ceremonies: for equall obedience of all hys lawes requireth God. 3. And in witnes therof Nadab & Abihu offeringe straunge fyre, whereof God hadde geuen vnto them no charge, were instantly as they offered punished to death by fyre. Strange fyre, which they offered vnto God, was a common fyre, & not of that fyre whiche God had commaunded to burne daye and night vpon the aulter of burnt sacrifice, which onely ought to haue ben offered vnto God. Leui. 10.

O bisshoppes, ye shoulde haue kepte thys fyre, at morne and at euen oughte ye to haue layed faggottes therupō, your selfs oughte to haue clenged & carryed awaye the asshes: but God shal beholde.

In the punissment of these two aforesayd, is to be obserued, that Nadab and Abihu were the prin cipall priestes next to Aarō their father, and that they were cōpre= hended, neither in aduoutry, coue tousnes, nor desyre of worldly honour, but of a good zeale & sim= ple entent were making sacrifice, desyring no profite of the people therby, but to honour God & to mitigate his wrath. And yet in ỹ doyng of this self same acte & sa= crifice were they consumed away with fyre. Wherof its plain that neither the preeminence of ỹ per= son or man, that maketh or setteth vp any religion, withoute the ex= presse commaundement of God, nor yet the entēt, wherof he doeth the same, is accepted before God. For nothinge in his religion will he admit without his own word: but all that is added thereto doth

he

he abhorre, and puniſheth the inuentors and doers thereof, as ye haue heard in Nadab and Abihu, by Gedeon and diuers other Iſraelites, ſetting vp ſome thinge to honor God, whereof they had no expreſſe commaundement.

4. A ſtory, whiche is recited in the popes cronicles, will I recite, whiche differeth nothinge frome this puniſhment of Nadab &c. Gregorius magnus in the time of the moſte contagious peſtilence, wherwith God puniſhed the iniquitie of Rome (for nowe was ỹ wicked horne, that Antichriſt, ſpronge vp, and ſet in authoritie) in this tyme, I ſaye, Gregory the pope deuiſed a new honoringe of God, the inuocation of ſainctes, called the Latinie. Wherof in the ſcriptures neither is there authoritie nor commaundement: vppon whiche ſacrilege and Idolatrye

God declared his wrath, euen as he did vpon Nadab and Abihu. For in the instante houre, when first this Letanye was recyted in open procession (as they call it) foure score of the principal men, that recyted the same, horribly were striken by ỹ plague of God, to death all in an houre. The papistes attribute this to the contagious ayre and vehemency of the plague. But it was none other thinge but a manifest declaration of goddes wrathe, for inuentinge and bringinge in into the churche a false and diabolicall religion. For whyle we desyre sainctes too make intercession and to pray for vs, what other thinge do we then esteme the aduocation of Jesus Christe not to be sufficient for vs. And what can be more deuelish? Of these precedents, it is playn, ỹ no man in earthe hathe power nor

authos

authoritie to ſtatute any thing to the honor of God, not commãded by hys owne worde

5. It profiteth nothing to ſay, the churche hath power to ſet vp, deuiſe or inuent honoring of god, as it thinketh moſte expedient for the glory of God. This is the continuall cryeng of the papiſtes: the church, the church hath al power, it can not erre, for Chriſte ſayeth: I will be with you to the ende of the world: whereſoeuer is two or three gadered in my name, ther am I in ỹ myddes of them. Of thys falſely conclude they, the churche maye do all that ſemeth good for the glory of God, ꝛ whatſoeuer the churche doeth, that accepteth and approueth God. Obiection.

6. I could euidently proue that, which they cal ỹ church, not to be ỹ church ꝛ imaculate ſpouſe of Ieſus Chriſt, which doeth not erre.

But

But presently I aske, if the church of God be bounde to this perpetuall precept: Not that thinge, whiche appeareth righteous in thyne owne eyes, that shalt thou do, but what God hath commaũded, that obserue and kepe. And if they will deny: I desyre to be certified, who hathe abrogated and made the same of none effect. In my iudgement Jesus Christe confirmeth the same, sayeng my shepe heare my voyce, and a straunger they will not heare, but flye from him. To heare his voyce (whiche is also the voyce of God the father) is to vnderstande and obey the same: and to flye frõ a strãger, is to admitte none other doctrine, worshippinge, nor honoringe of God, then hath proceded forth of his owne mouthe. As he hym self testifieth, sayeng: al that is of the veritie heare my voyce.

And Paule sayeth, the churche is founded vpon the foundatiō of the prophetes & apostles, whiche foundation no doubte is the law, and the Euangile, so that it maye commaund nothing that is not cōteyned in one of the two: for if so it doeth, it is remoued frō ỹ onely foundation, and so ceasseth to be the churche of Christe. 7. Secondly I wold aske, if that Jesus Christe be not kynge and head of his churche? This will no man denye. If he be kynge, then must he do the office of a kynge, which is not onely to guyde, rule & defend his subiectes, but also to make & statute lawes, which lawes only are his subiectes bounde to obey, and not the lawes of anye forren princes. Then it becommeth the churche of Jesus Christ to aduert what he speaketh, to receyue and embrace his lawes, and where he

maketh

maketh end of speaking or law ge=
uing. So ẏ al ẏ power of ẏ church
is subiect to goddes worde. And
that is moste euident by the com=
maundement, geuen of God vnto
Josua his chosen capitayn, & lea=
der of his people, in these words:
be strong and valyant, that thou
mai do according to the holy law,
whiche my seruant Moses com=
maunded vnto the: decline not frō
it, neither to the righte hande nor
to the left &c. Let not the boke of
the lawe depart from thy mouth,
but meditate in it bothe daye and
night, that thou maye kepe and do
in all thinges, accordinge to that
whiche is written therein &c.
Here was it not permitted to Jo=
sue to alter one iote, ceremony, or
statute in all the law of God: nor
yet for to adde thereunto, but di=
ligētly for to obserue that, which
was commaunded. No lesse obe=
dience requyreth God of vs, then

he did of Josue his seruaunt. For he wil haue the religiō, ordeined by his onely sonne Jesus Christ, moste straitlye obserued, and not to be violated in any parte. 8. For that I fynde geuen in charge to ỹ congregation of Thiatira in these wordes: I say vnto you and vnto the rest that are in Thiatira. Who that hath not the doctrine (meaninge of the diabolicall doctrine before rehersed) and who ỹ knoweth not the depenes of Sathan: I will put vppon you none other burthē, but ỹ which ye haue: hold till I come. Marke wel ỹ ỹ spirite of God calleth al, which is added to Christes religion, the doctrine of the deuel & depe inuention of ỹ aduersarye Sathan: as also did Paule writing to Timothie. And Jesus Christe sayeth: I will laye vpon you none other burthē then I haue alredy, and that, which ye haue, obserue diligently. Apoca. 2.

O God eternal, hast thou laied none other burthens vpon oure backes, then Jesus Christe layed by his worde? Than who hath burthened vs with all these ceremonies, prescribed fasting, cõpelled chastitie, vnlawful voues, inuocation of sainctes, and with ỹ Idolatry of the masse? The deuil, the deuill, brethren, inuented all these burthens to depresse imprudent men to perdition. 9. Paule writing of ỹ lordes supper saieth: Ego accepi a Domino, quod & tradidi vobis, I haue receyued and learned of the Lord, that whiche I haue taught you. And consider if one ceremony he addeth or permitteth too be vsed other, then Christe did vse hym selfe: But commaundeth them to vse with reuerence the Lordes institution, vntill his returninge too iudgement.

Albeit

10. Albeit Moyses was replenished with the spirite of wisedō, it was more familiar with God then euer was any mortall man: yet was there not of all the ceremonies referred to his wisedome one iote: but all was commanded to him to be made, accordinge to the similitude shewen vnto hym, and according as ẏ worde expressed. Of the which precedentes I thinke it is playne, that al, which is added to the religion of God, without his own expresse worde, is Idolatry. 11. Yet must I aūswer to an obiection obiected by the papistes: for neuer maye they abyde to be subiecte vnto goddes worde. The apostles (say they) in the counsell holden at Jerusalem, set vp a religiō and made lawes, wherof no iote was conteyned in goddes worde: therfore ẏ church now may do the same. Obiection

That there was any religion (that is honoring of god, wherby they might merit, as ye cal it, any thinge before God) inuented in ȳ coñsal: ye neuer are able to proue.

Preceptes were geuē.

Preceptes were geuē, but neither suche, nor to that entent that ye alledge. All preceptes geuen in that counsail had the commaundemēt of God: as after shalbe heard.

The cause of the counsail at Jerusalem.

First let vs heare the cause of the counsaill. Paule and Barnabas had taught amongest the gentils, ȳ onely fayth in Christes bloode iustificth: and a greate multitude of gentils by their doctrine embraced Jesus Christ, & by hym truely worshipped God. Vnto Antiochia frō Judea came certayn false teachers, affirmyng: that oneles they were circumcysed, according to Moyses lawe, they coulde not be saued: as oure papistes saye this daie, that trew fayth in Christes

ſes bloude is not ſufficient pur-
gatiō for our e ſynnes: oneles alſo
we bye their mombled maſſes.
This contrauerſi trobled the har-
tes and cōſciēces of the brethern:
in ſo muche that Paule & Barna-
bas were compelled too go vnto
Jeruſalē vnto Peter and James,
and others, I thinke, of the apo-
ſtles. Where a cōuention had: the
queſtion was proponed, whether
the gentiles ſhoulde be ſubiect to
obſeruation of Moyſes lawe, or
not: That is whether onely fayth
in Jeſus Chriſt did iuſtifie, or ne-
ceſſarye was alſo to iuſtification
the law obſerued. After great cō-
tention: Peter expoūded: howe
the houſe of Cornelius, beyng all Cornelius.
gentils, had by his preachinge re-
ceyued Jeſus Chriſt, & were decla
red in his preſence iuſte & righte-
ouſe before God: for they did re-
ceyue the holye Ghoſte viſiblye,

not onely without obseruacion of Moses lawe, but also before they had receyued any sacramētal signe of Chrystes religion. Peter concludeth, that to putte a yoke vpon the brethrēs neckes, which yoke might none of the Jewes beare thēselfes, was nothyng but to tempte god, that is, to proue if god woulde bee pleased wyth suche lawes and ordinaunces as they would lay vpō the neckes of men wythoute hys owne worde, whyche were moste extreme impietie: and so cōcludeth he that the gentils ought not to be burthened wyth the law. Hereafter declared Paule and Barnabas what wonderouse woorkes God had shewen by them amongest the gentils, who neuer obserued Moses lawe: and last James, who appeareth vnto me principall in that counsell (for he collecteth the scriptures and pronounceth the fynall sentence

Conclusiō of the coūsayll.

tẽce, as ye shall heare plainly) declareth that the vocation of the gentiles was prophecied before. And that they should be accepted and accompted to be the people of God, without obseruation of Moses lawe: Adding that no mã ought to enquyre a cause of gods workes. And so pronũceth he the sentence, that their libertie should not be diminished. Aduert now ỹ cause, the processe and determination of this counsayl. The cause was to enquyre the veritie of certeyn doctrine. That is, whether the gentils shoulde be charged wt the obseruation of Moses lawe, as was affirmed and taughte by some. In this matter they proceded bi example of goddes workes, findinge that he had accepted the gentils without any thraldom or ceremony obserued. Last are produced scriptures, declaringe so to

be foresposen. And accordinge to all this, it is concluded and desyned that the gentilles shall not be burthened with the lawe. What congruence, I praye you, haue the Antichristes counsails, with this counsaill of the apostles? The apostles gathered to consult vpō the veritie. The papistical counsails are gathered for pryuate cōmoditie, vpsetting of Idolatry & all abomination: as their determinatiōs manifestly proue. The apostles proceded in their counsails, by consideration of goddes workes, & applienge of thē to the present cause, wherupō deliberatiō was to be takē, & determined as gods scriptures cōmaūded. But the papistes in their coūsails procede, according as their wisedō, & foolish brain thinkes good & expedient. And concludinge not onely without authoritie of gods scriptures,

Question.

tures, but alſo manifeſtly cõtrary to the ſame. And that I offer me moſte clerely for to proue, if anye wold deny or alledg ỹ ſo it is not.

But yet ſay thei, the apoſtles cõ maunded the gentils to abſteyn from certein thinges, wherof thei had no commaundement of God. Let vs heare the thinges inhibited. Ye ſhall abſteyne, ſayeth the epiſtle ſent to Antiochia, frõ fornication. This is the cõmaundement of God. So although ỹ gẽtils eſtemed it to be no ſyn, yet is it expreſly forbidden in goddes lawe. But it folowethfrõ thinges offerred vnto Idols, from ſtrangeled and from bloudde, ſhall ye abſteyn. If the cauſes mouing the apoſtles to forbid theſe thinges be well conſidered: it ſhalbe foũd that they hadde the expreſſe commaundement of Jeſus Chriſte ſo to do, Obiection

The sprete of trueth & knowlege, worckinge in the apostles with all abundance, shewed vnto them ỹ nothinge was more profitable & more mighte auaunce the glory of God, and encreace the churche of Christe, than that the Jewes and gentils shoulde vse together in familiaritie and dayly conuersatiō, that by mutuall companye loue might encreace. One thinge was easy to be espied, that the Jewes coulde not haftely be perswaded, that the eating of meates forbidden in Moyses lawe was no syn before God. For difficill it is to pull forth of the hart that, whiche is planted by goddes own word. So that the Jewes wolde haue abhorred the company of the gentils, if they had eaten in their presence such meates, as were forbidden in the lawe. The apostles considered that the abstеyning frome

ſuche thinges, was nothinge pre-
iudiciall too the libertie of Chri-
ſtians. For with the time, ſt as the
Jewes grew more ſtrong, ſt were
better inſtructed, they wolde be
nothinge offended for ſuche mat-
ters. And therfore commaunded
they the gentils too abſteyn for a
tyme. For that it was not a perpe-
tuall precept, declareth this day,
when no man holdeth eatinge of
ſuche thinges ſynne. But what
precept had they ſo to do? The
laſt and new precept geuen by Je
ſus Chriſt to hys diſciples: that
euery one loue other as he hathe
loued vs. May not Chriſtiā loue
commaunde that none of vs do in
the ſight of other, that which may
offende or trouble the conſcience
of the infirme and weake? So
witneſſeth Paule, affirming that
if a man eate with offence, he ſyn-
neth. And by vertue of this ſame

precepte the apostles forbid that the gentils shall eate thinges offerred vnto Idols &c: that bearig some parte with the infirmitie of the Iewes, they might grow togethyer in mutuall amitie & Christiā lone. And these are the traditions of the Seniours, whiche Paule commaunded to be obserued. I praye you what similitude haue oure papisticall lawes with thys precept of the apostles?

Nota. But greatly it is to be maruayled that men do not aduerte: that the boke of the Lordes law, that is of all his ordinaūces, testamēt, promyse and exhibition thereof was sealed and confirmed in the dayes of the apostles, the effecte and contentes thereof promulgate and publissed, so that moste extreme impietie it is, too make any alteration therein. Yea, and the wrath and fearfull maledictiō

of

of God is denunced to fall vpon all them, that dare attẽpt to adde or diminiſſhe any thynge in his religion, confirmed and proclamed by his owne voyce.

O papiſtes, where ſhall ye hyde you frome the preſence of the Lorde? ye haue peruerted his lawe, ye haue taken away his ordinaunces, ye haue placed vp iour own ſtatutes in ſtead of his. Wo and dãnation abideth you. Albeit that ỹ apoſtles had made Lawes, other then the expreſſe worde commaunded, what apperteyneth that to you? haue ye the ſpirite of trueth and knowledge in aboundaunce, as they hadde? was the churche of Chriſte lefte vnperfyte, after the Apoſtles dayes?

Bringe your ſelfes to mynde, and be aſſhamed of youre vanitie.

For

For all men, whose eyes Satha hath not blynded, may espye that neither wysedome nor authoritie of man may change or set vp any thinge in ȳ religion of God, without his owne expresse commande ment and woorde. And thus I thinke the first parte of my argument sufficiently proued: whiche is that all worshipping, honoring or seruice of God inuented by the brayne of man, in the religion of God without his owne expresse commaundement, is Idolatry.

But in vayn will some thinke that all this laboure haue I take: for no man of hole iudgement any parte of this wolde haue denyed: nor yet doeth it proue any thynge of myne entent. For the masse is not the inuention of man, but the very ordinance of God. Then descende I to proue the masse to be the mere inuention of man, set vp

withoute all commaundement of God.

And firſt of this name, Miſſa, whiche we call the maſſe, wold I aſke at ſuch as wolde defend that papiſticall abomination, of what ſpirite is it inuented: That miſſa ſtall ſignifye a ſacrifice for ỳ ſynnes of the quicke and the dead: Of the ſpirit of God: or of ỳ ſpirit of mā: or of what originall is it deſcended: Some will anſwer from the Hebrew dictiō, Miſſah, whiche after ſome doeth ſignifye an oblation or a gifte. Lyke as tribute, whiche the inferior offereth or payeth to the ſuperiour. In the Hebrue tunge I confeſſe my ſelf ignorant, but haue (as God knoweth) feruent thirſt to haue ſome entrāce therin, and ſo of the Hebrue diction can not contend. But men of great iudgemēt in the ſame tūge ſay: ỳ no where in ſcriptures

Miſſah

Missah, betokeneth an oblation. But admitting that so it did, what shal they be able to proue thereby? My questiō is if the spirite of god hath inuented & pronounced thys dictiō Missa, to signifie a sacrifice for the sinnes of the quicke and the dead: which if they be not able to proue, than must they nedes confesse that it is of mans inuencion, and not of gods impositiō. I cold geue vnto them a more apperante cause and deriuacion of that dictiō Missa: but of ỹ name I am not greatly solist. Secondly I desire to be certified what they call their masse: Whether the hole actyon wyth all ceremonyes, vsed now of olde, or a part thereof?

It wil not satisfie the hartes of all godly to say S. James and S. Peter celebrated the firste Masse in Jerusalem or Antioche. If it so wer, one of ỹ two celebrated first

and

nd the other after: but neither of
two can be proued by scripture.
Great meruayl it is, that so mani-
stly men shame not to lie. Peter
nd James (saye the papistes) ce-
ebrated the firste masse. But I
shall proue that pope Sixtus was
he first, that did institute ỹ Aul-
ters. Felix the firste of that name
did consecrate them, and the tem-
ples bothe. Bonifacius commaũ-
ded ỹ aulters to be couered with
cleane clothes. Gregorius Mag-
nus commaunded the candels to
be lighted at the Euangile: & dyd
institute certeyn clothes. Pontia-
nus commaunded Cõfiteor to be
sayde. And wherefore shoulde I
troble you & my self both, in reci-
ting what euery Pope added: ye
may for two pẽce haue the know-
lege what euery pope added, vn-
til at last was cõpact & set vp the
hole bodi of ỹ blasphemous Idol:

Pape quæ missam instituerunt.

and

and yet esshame they not to say S. Peter sayed the firste masse, although that many hundreth yeares after hym, no suche abominable ceremonies were inuented.

Euasion. But they say: all this ceremonies are not of the substance of ỹ masse but are added for good causes. What commaundement haue thei receyued to adde any thing to the ordinance of God, for any cause appearing to them? But let them certifye me what is the masse. The Canō, will they answer, with the wordes of consecration. Who is author of the Canon, can they precysely tell? Be well aduised before ye aunswer, lest by neglecting your self, ye be proued lyars. Will ye saye that ỹ apostles vsed your Canon: so ye haue affirmed in tymes past.

Improbation of the Canon. If the Canon descended from the apostles to ỹ popes, bolde [illegible] male

naleparte impietie it had ben to haue added anye thynge thereto. For a Canon is a full and ſuffi- cient rule: which in all partes and pointes is perfyte. But I will proue diuers Popes to haue ad- ded their portions too this holye Canon. If they will deny, aduyſe what added Sergius, what Leo, and what added Leo, and what added the two Alexanders: for I may not abyde preſently to recite all. But if they doubte their owne lawe ſhall certefye them.

A Canon what it is

Secondly, the remembraunce of the names of ſuche men, who were not borne manye hundreth yeares after the dayes of ỹ Apoſtles, declareth the Canon not to haue ben inuented manye yeares after the apoſtles. For who vſed to make mencion of a man in hys prayers before he be borne? And mayſters memory is made in the

Canon of suche men and wemen, of whose holynes and godly lyfe credible hystories make litle mentiō, which is an euidēt testimony that your holy Canon is vayne & of none effecte. And if any will take vpon him to defend thesame: I will proue that therein is indigest, barbarous, fooliſh cōgestiō of wordes: imperfection of sentence, vngodly inuocations & diabolicall coniurations. And this is that holy Canon, whose auctoritie excelled all scriptures. O it was holy, it mighte not be spoken laynly as the rest, but secretly it behoueth it to be whispered. That was not euil deuised, for if all mē had heard it, some wolde haue espied the vanitie therof. But too the wordes of consecration, by whome haue thei that name, I desire to knowe? By Jesus Christe will they saye, But no where are they

they able to proue that the wordes, whiche he pronounced in his laste supper, called he or any of his apostles after him woordes of consecration. And so haue they receyued ỹ name by authoritie of mā. Whiche are the woordes lette vs heare. Accipite et manducate ex hoc omnes. Hoc est enim corpus meum: similiter et calicē postquā coenauit dicens. ꝛc. Let vs enquyre, if any thing be here added to Christes wordes, or if any thig be changed or altered therein. Fyrste in whiche of the Euangelistes are these woordes, Ex hoc omnes, spoken of the breade? Jesus Christe dyd speake theym of the cuppe: but not of the bread.

O papistes, ye haue made alteration, not so muche in woordes as in dede: and of the selfe action cōmaūded to be vsed by him. Nota.

ye permitted all to eat of ỹ bred, but of the cuppe ye reserued too you clypped in ỹ crounes & anoin ted vppon the fyngers. And in payn of your great anathematiza tion, of your great cursing, ye for bad that any layed presumed too drinke therof. But tel me papistes were the apostles be clypped and smered as you be? Or wil ye then saye that the congregation of the Corinthiãs were papist priests? I thinke ye will not. And yet they all dranckе of the cuppe, lyke as they eate of the bread. Marke bre thren, that of Christes owne wor des they make alteration. But let vs procede. They say: Hoc est enim corpus meum. I praye them shewe where fynd they, enim. Is not this their owne inuention, & added of their owne brayn? O, here make they a greate matter, & here lyeth a secrete misterye and

hydde

hydde operation. For in fyue wor
des conceyued the virgyn Mary,
ſaye they, when ſhe conceyued the
ſonne of God. What if ſhe hadde
ſpoken ſeuen, tenne, twenty wor=
des? Or what if ſhe had not ſpo=
ken three? ſhoulde thereby the de=
terminate cõſail bene impeded?
But o papiſtes, is God a iuglar?
vſeth he certeyn numbre of wor=
des, in performinge hys entent?
But whereto are ye aſcended? too
be exalted in knowledge ſt wyſe=
dome aboue Jeſus Chriſte. He
ſaieth only: Hoc eſt corpus meũ.
But ye, as thoughe there lacked
ſome thinge neceſſary requiſyte,
haue added enim: ſayeng, Hoc eſt
enim corpus meum. So that your
affirmation maketh all perfyte.
Conſider I exhorte you, beloued
brethren, if they haue not added
here of their owne inuention too
Chriſtes woordes. And as they

adde, so steale they frome them. Christe sayeth: Hoc est corpus meum quod pro vobis datur, or frãgitur: This is my body, which is geuen for you, or which is broken for you. These last woordes, wherin stande oure hole comfort, omitte they, and make no mention of them. And what can be iudged more bold or wicked, then to alter Christes woordes? To adde vnto them, and to dyminisshe frõ them? had it not ben conuenient, that after they hadde introduced Jesus Christe speakinge, that his owne woordes had ben recyted, nothing interchaunged, added nor dimynisshed? Whiche seinge they haue not done, but haue done ẏ expresse contrary, as before is proued: In vayne I thinke it is further to laboure to proue the reste of thys abominable action, to be inuented and deuised by the foolisshe brayne

of

of man, and so can it not be denied to be Idolatry. It shall not profit them to saye the Epistle & Euangely is in the masse: whereunto is nothing added. What shall they prouc therby? For the Epistle & Euangely, as them selfes do confesse, are not of the substance of ỹ masse. And although they were, it dyd nothinge excuse the rest of that Idolatrye. For the deuil may speake ỹ wordes of God and hys false prophetes also: & yet therby are they neither better nor more holy. The Epistle and Euangely are goddes woordes, I confesse, but there are they spoken for no edificatiō of the people: but for to be a cloke vnto ỹ body of ỹ mischeuous Idolatry. All the action is abominable, because it is the inuēcion of man, & so a few or certeyn good wordes cā not sanctify that hole masse & body of abominatiō.

But what if I shall admitte to the papistes: that the hole action of the masse were the institution and very ordinaunce of God, and neuer one iote of mans inuention therein: I admitte it be the ordinaunce of God (as it is not) yet will I proue it abomination before God.

¶ The seconde syllogisme.

All honouringe or seruice of God, whereunto is added a wicked opinion: is abomination. Vnto the masse is added a wicked opinion. Therfore it is abomination.

The firste part, I thinke, no godly man wil deny. And if any wolde, I aske what made the self same sacrifice, institute and ordeyned to be vsed by goddes expresse commaundement, odieuse & abominable in his sight. As it is written, bring vnto me no more youre

vayne

vayne ſacrifices, your burnt offe-
rynges is abomination, your new
moones, ſabboths & conuentiōs,
I maye not abyde youre ſolemne
feaſtes, I hate thē frō ẏ hart. And Eſay. 66.
alſo, who ſleyeth an oxe in ſacri-
fice, kylleth a man: that is, doeth
me no leſſe diſhonour, than if he
killed a mā. Who ſlayeth a ſhepe
ſayeth he, choketh a dogge. Who
brought meat offringes vnto me,
doeth offer ſwynes bloud. Theſe
two beaſtes, the dogge & ſwyne,
were abominable to be offered in
ſacrifice, the one for the cruelty,
the other for fylthines. But o prie
ſtes, your ſacrifices are mixed wt
the bloudde of dogges & ſwyne:
while that on the one part moſte
cruelly ye do perſecute the profeſ
ſors of Chriſtes worde: vpon the
other parte your ſelfs lyue moſte
filthily. The prophete procedeth:
who maketh a memorial of encēſe

Amos.5. prayseth the thinge that is vayne. Amos. I hate and detest your solemne feastes, I will not accepte youre encense: your burnt offringes and meate offeringes are not thankefull before me. And whye all this: because saieth ỹ prophete Esaye, they haue chosen these in their owne wayes, and their hartes haue delyted in their abominations. And playn it is that their foresayd sacrifices were commaũded to be done by God, and were not inuented, no not one iote therof, by mans wysedom. Reade the bokes of Moyses, Exodus & Leuiticus, and thou shalte perceyue them to be very commaundementes of God, and yet sayeth ỹ Prophete, they haue chosen theym in their owne wayes. Wherby ỹ prophet ment and vnderstode, ỹ they had added vnto them an opinion, whiche made them to be abomina-

Esai.65.

ble

ble before God. This opinio was as in the same prophet and diuers others maye be espied: That by worlinge of the externall worke, they mighte purchase the fauoure of God, & make satisfaction for their sinnes bi the same sacrifices. And that I collecte of Jeremye sayeng: ye beleue false woordes, Jere. 7.
whiche shall not profit you. For when ye haue stolen, murthered, committed adultery, and periury &c. Then ye come and stād before me in this hous, whiche hath my name geuen vnto it, and ye say: we are deliuered or absolued, albeit we haue done all these abominations. Thei thought and verely beleued their synnes to haue ben remitted by vertue of their sacrifice offered. But Esay asketh of Esay. 55.
them, why spēd ye siluer for that, which is not sure: & cōsume labor, for that, which doeth not satyatr

Ye do

Ye do hyde youre selfe with leasinges (but they estemed them to haue ben verites) & ye make a bād or couenāt with death, but it shall not stāde, for when destructiō cōmeth, it shall ouerwhelme you.

Esai.18. Their fals prophetes had taught them to cry peace peace, when yet there was no peace in their consience: for they which dyd eate ꝧ synne of the people (as oure peruers priestes haue long done) for the more wicked men were, the more desyre they had of ꝧ masse: thinking by vertue therof all was purged. The pestilent priestes of Moyses law, as witnessed ꝧ prophetes, caused ꝧ people to beleue, that by oblation of the sacrifice they were iust and innocente, and durst desyre, for suche offerings, plague and the furor of God to be remoued. But it is aunswered vnto them by ꝧ prophet Micheas:

Osee.7. Jere.2.

Wall

Shall I come in his presence with burnt offeringes, and yeare olde lambes? or doeth a thousand rammes please him? or tenne thousād boyt of oyle? Shall I geue my fyrst sonne for expiation of myne iniquitie? Or ỹ frute of my wōbe a synne offeringe for my soule? Here the prophete plainly witnesseth that no externall worke, how excellēt that euer it be, doth purge or make satisfaction for syn. And so of the precedentes it is playn, that a wicked opinion, added too the very worke, sacrifice or ceremony, commaunded to be done & vsed by God, maketh it abomination and Idolatry. For Idolatry is not onely too worship ỹ thinge, whiche is not God, but also too truste or leane vnto that thing, whiche is not God, and hath not in hyt selfe all sufficiencye: and therfore Paule calleth couetouse men Nota.

men Idolatrors: because their cō-
fidence & trust is in their ryches.
Muche more wolde he call hym
an Idolatror, whose hart beleueth
remission of synnes by a vayne
worke, done by him selfe or by an
other in his name. But now let vs
heare, if vnto the masse be ioyned
a wicked opinion.

Opinion holden of the masse.

It hath ben holden in common
opinion. It plainlye hath ben
taught by law it is decreed, and
in the wordes of the masse it is ex-
pressed: that the masse is a sacri-
fice and oblation for the sinnes of
the quicke and the dead. So ỳ re-
mission of synnes vndoubtedlye
was beleued by that same action
and worke, presentlye done by the
priest. Sufficient it were for me,
by the playn woordes of the fore-
said prophetes here for to cōclude
it abominatiō: seing they playnly
shew ỳ remissiō of synnes cōmeth
onely

nely of the mere mercy of God, without all deſeruinge of vs or of our worke, proceding of our ſelfs as Eſaye writteth ſayenge, I am he, whiche remoueth thyne iniquitie, & that for myne own ſake. But if I ſhall proue this foreſayd opinion, whiche hath ben holden of the maſſe to be fals, deceyuable and vayne, and that it is no ſacrifice for ſynne, ſhall then eyther cõſuetude, long proceſſe of tyme, or multitude of papiſticall patrons defend that it is not abominatiõ and Idolatrye? And firſte I aſke who offereth this ſacrifice, and what is offered? The prieſt (ſayeth ỹ papiſtes) offreth Jeſus Chriſte vnto the father. Than demaunde I, if a man can offre vnto God a more precious thing than hym ſelf? And it appeareth that not.

For

For Paule commaundeth that we offre vnto God a holy, liuely and reasonable sacrifice, which he calleth oure owne bodyes. And Jesus Christ, hauing nothinge more precious e then hym self, dyd offer vp hym self. If Paule had knowē any other sacrifice, after the death of Jesus Christ (that is, in all the tyme of the new testamente) more acceptable vnto God, then ỹ mortification of oure owne bodyes, wold he not aduertised vstherof? If there was any other sacrifice, and he dyd not know therof: then led not ỹ spirit hī in to all veritie, whiche to saye were blasphemy. If he knew it, and yet dyd not aduertyse vs therof: then dyd he not the dutie and office of a trew preacher: and that to affirme were like impietie. If any might haue offered Jesus Christe, but hym selfe onely: In vayn it had ben to hym

Nota.

to haue ſuffered ſo cruell torment in hys owne perſon, by oblatiō of hym ſelf. And ſo to affirme that a mortall man may offer him, who is immortall God: In myne opinion is malepart proudnes. But let vs heare more: Paule ſaieth by one oblation hath he made perfyt for euer them, whiche are ſanctifyed. And alſo remiſſiō of ſynnes once gotten, there reſteth no more ſacrifice. They will not auoyde Paules wordes, althoughe they ſaye Paule ſpeaketh of the Leuiticall ſacrifice. No papiſtes, he excludeth all manner of ſacrifice, ſayeng: Nulla amplius reſtat oblatio, no more ſacrifice reſteth. And that teſtifieth Jeſus Chriſt hym ſelf vpon the Croſſe: ſayeng, Conſummatum eſt: that is, what euer is requyred, for pacifyenge my fathers wrath, iuſtly moued againſt ſynne; what euer is neceſ- Hebre. 10.

sary for reconciliacio of mankynd to the sauoure of my eternall father: and what euer the purgation of the synnes of the hole worlde requyred, is now complete & ended: so that no further sacrifice resteth for synne. Heare ye papistes, two witnes speake agaynste you. How can ye denye the opinion of your masse to be fals and vayn: Ye say it is a sacrifice for syn: but Paule and Jesus Christe say the onely death of Christ was sacrifice sufficient for synne, and after it resteth none other sacrifice speake, or els ye are lyke to be condemned. I knowe ye will saye: it is none other sacrifice, but the selfe same, saue that it is iterated and renewed.

Aunswere of papists.

Contra.

But the wordes of Paule bynd you more strayte, then that so ye may escape, for in his hole disputation contendeth he not onelye, that

that there is none other ſacrifice for ſynne, but alſo that the ſelfe ſame ſacrifice once offered is ſufficient, and neuer maye bee offerred agayne. For otherwyſe of no greater price, value nor eſtimation, ſhoulde the death of Chriſte be, then ỹ death of thoſe beaſtes, whiche were offered vnder the lawe: whiche are proued to be of none effect, nor ſtrength, becauſe it behoued them often tymes to be iterate. Nota.

The apoſtle by comparing Jeſus Chriſte to the Leuitical prieſtes, and hys ſacrifice vnto theirs maketh the matter playne, that Chriſt might be offered but once. Fyrſt the Leuitical prieſtes were mortall, and therefore it behoued them to haue ſucceſſours.

But Chriſte is an eternall prieſt, and therefore is alone,

and nedeth no succeſſour. The Le uiticall prieſtes offered the bloud of beaſtes: but Jeſus Chriſte offered hys owne body and bloud. The Leuiticall prieſtes, for impotency of their ſacrifice, did iterate the ſame. But the ſacrifice of Jeſus Chriſte, hauinge in it ſelfe all perfectiō nedeth not to be iterate. Yea, to affirme that it oughte (or maye) be iterate, is extreme blaſphemy. For that were too impute imperfectiō thereupō, cōtrary to ỹ hole religion, and the playn wordes of Paule, ſayeng: ſuch is our hye prieſt, holy, iuſt, ꝑpolute, ſeperate from ſynners, and hyer then the heauens: to whom it is not neceſſary euery daye to offer, as did thoſe prieſtes, firſt offer for their owne ſynnes, and then for ỹ ſynnes of the people. For ỹ he hathe done once, when he offered hym ſelfe.

Hebre. 7.

What

What wordes cā be more plaine? Here Paule sheweth all causes, wherefore it nedeth not Christ to be offered agayn. And wolde conclude that he maye not be offered agayn.

Yet say they, it repugneth nothing that we offerre Christe: so that he offerre not hym self. Papistes.

The text sayeth playnly as before is shewed, that Christe onely might offerre hym self: which sacrifice is sufficiēt, & neuer may be offered agayn. For if it had behoued hym to haue ben oftener offered then once, he shoulde haue suffered often tymes, from the beginninge of the world. But once hath he appeared for the away takinge of synne, offering hym self. That is, of hys own body once slayne, now lyuing, and may suffre death no more. For by hys onely one sacrifice hath he made vs perfyte & Answere. Heb. 9. Heb. 10.

sanctifyed for euer. Here is aun-
swered to that obiectiō, that some
obiecte: Men euery day synn, ther-
fore it is necessary, that euery day
Nota. be sacrifice made for synne. Paul
sayeth by one sacrifice hath he cō-
sūmat vs for euer. For other wais
hys death were not the onely and
sufficient sacrifice for our synnes:
which to affirme, were blasphema
tion.

And so there resteth of oure
hole redemption nothing but his
second cūming, whiche shalbe to
iudgemēt. Where we, depending
vpon hym, shall receyue glorye
and honour: but hys ennemyes
shalbe made a footestoole too hys
fete. Not that I meane, that
hys death oughte not to be prea-
ched, and the remembraunce ther-
of extolled, and praysed in the
right ministration of his supper:

but

but none of theſe two be ſacrifice for ſynne.

What wil ye aunſwere to this, whiche Paule produceth againſt youre maſſe? He plainly ſayeth, there is no ſacrifice for ſynne, but Chriſtes death onelye &c. And that neither may ye offer him, nor yet that he maye offer hym ſelfe any more. Queſtion. Papiſtes aduerte. Euaſion.

Ye will ſaye it is a memoriall ſacrifice, vnder the whiche Jeſus Chriſte is offered vntoo the preſence of God the father by thee churche, vnder the apperaunce of breadde and wyne for remiſſion of ſynnes.

I aunſwere with Paule: Apparet nunc in conſpectu Dei pro nobis, he appeareth nowe in the preſence of God for vs: ſo that it is not requiſyte that anye manne offerre or repreſente hym too the father.

For that he doeth hym selfe, mak-
yng continual intercessiō for vs.
But let vs consider this doctrine
more depely. The church, say thei,
offered Jesus Christ vnto God ỹ
father for a memoriall sacrifice,
or in a memoriall sacrifice. Is
there any oblitiō or forgetfulnes
fallen in God the father? Hath
he forgotten the death and passiō
of Jesus Christ, so that he nedeth
to be brought in memory thereof,
by any mortall man? Beholde bre-
thern, howe that impietie disclo-
seth and declareth it selfe. Can
there be any greater blasphemye,
than for too saye God the father
hath forgotten ỹ benefites, which
he gaue to mankynd in hys onely
sonne Jesus? And who that euer
will saye, that they offer any me-
moriall sacrifice or remembraūce
therof vnto God: Doeth plainly
say that God hath forgotten thē.

For

For otherwyſe, what nedeth a re-
preſentation or remembraunce?
Aduerte papiſtes, and conſider
how Sathan hath blynded you.
Ye do manifeſtlye lye, and do
not eſpy the ſame, ye do blaſphem
God at euery woorde, and can ye
not repent. They ſaye it is ſacrifi- Papiſtes.
cium. Speake more: for a me mo-
riall ſacrifice it can not be.

They ſaye, it is ſacrificiū appli
catorium. A ſacrifice, whereby
they may and do applye the meri-
tes of Chriſtes paſſion vnto ſyn-
ners. They will be layars too of
plaiſters, but I feare the wounde
be not well ryped, and therfore ſ
the playſter be vnprofitable. Ye
ſaye, ye maye applye the merytes
of Chriſtes paſſion; to whome ye
liſt. This is proudly ſpoke. Then
may ye make peace with God at
youre pleaſure. But the contrarye
ſpeaketh he in theſe woordes: who Eſai. 27.

may make. Here God saieth yᵗ, as none mai moue his wrath against his chosē (of hereof ought ye to reioyce brethren, the Pope nor hys priestes, nor bisshoppes, what soeuer may not cause God to be angry agaynst you, albeit they curse you, with crosse, belle and candel) so maye no man compelle hym too loue nor receyue in fauoure, but whome it pleaseth hys infynyte goodnes. Moyses, I confesse, prayed for the people, when God was displeased with them. But he speaketh not so proudly as you do. But either desyreth God to remit yͤ offence of yͤ people, or els to destroi him together w̄ thē, I fear yᵗ your loue be not so feruēt, he obteyned his petition of God. But wil ye say so it was determinate before in the counsayll of God: Aduyse you well. The nature of God is to be free & thrall vnto nothinge.

thing. For although he is bound & obliged to fulfill all ỹ his worde promitteth to ỹ faithful beleuers, yet is ỹ neither ſubiectiō nor thral dome: for frelye he made his promis, & frely he doeth fulfill theſame. Idesyre to be certified, where God made his promiſſe vntoo you papiſte prieſtes: that ye ſhould haue power to appli (as ye ſpeake) the merites of Chriſtes paſſion, to all & ſondry, who tolde or nūbred money to you for ỹ purpoſe. Taketh God any part of the profitte that ye receyue? Alas, I haue cōpaſſion vpō your vanitie: but more vpon ỹ ſymple people, ỹ hath ben deceyued by you & your fals doctrine. Are ye better heard with god then Samuel was? Yet prayed for kyng Saule, and that moſte feruētly, & yet obteined not his petitiō, nor mighte not applye any merites or holines vnto him.

And

And it is sayde to Jeremy, pray thou not for this people, for my hart is not towardes it: ne though Moyses and Helyas should pray for them, yet wolde I not heare them: for they loue to go wronge, and do not abstayn frō iniquitie: albeit they fast and cry, yet wil I not heare them. And althoughe they offre burnte sacrifice, I take no pleasure in it: ſ therfore praye not for this people, nor yet make any intercessiō for them, for I wil not heare the. What say ye to this wordes papistes: the prophete is forbidden too praye. For God sayeth: he neither will heare hym nor yet the people, he will accept none of their sacrifices, ſ that because the people manifestly rebelled agaynſt God, reioyced in iniquitie, committed Idolatrye and abomination. And he manifestly sheweth ꝑ nothing maye appease

Jere. 14.

hym

hym, but true repentance and con uersion agayn vnto God.

O priestes, haeth there not as great iniquitie abounded in your dayes, as euer dyd from ỹ beginninge: Haue ye not ben entysars and leaders of the people too all Idolatrye: Yea, hath not the mischeuous example of youre abominable lyues, prouoked thousands vnto iniquitie: And yet do ye say that ye maye apply the merites of Christes passion, to whom ye list. Heare ye not that God neuer will accept prayers nor sacrifice, whyleste trew repentaunce were foũde: Of that ye were dumme, and alwayes kept silence. Your clamor and cryēg was, come, come to the masse, bye with money, substāce & possessions, remission of your sinnes. We haue the merites of Christes passion, we maye offer Jesus Christ vnto the father, whome he

muste

must nedes receyue for an acceptable sacrifice and satisfaction of all your synnes. Thinke not brethren that I alledge anye thinge vpon them, which they them selfs do not speake: as their owne lawe and masse shall testifye in the beginninge of the Canō. The proud priest lifting vp his eyes, as that he had God euen alwayes bōd to his commaundemente sayeth: we beseche the moste merciful father, by Jesus Christ oure Lord: that thou receyue and blesse thys vntainted sacrifice (vnsauerye sacrifice truely he might haue said) whiche we offre to the for thyne vniuersall churche.

O proude and peruerse papist prelates and priestes, who gaue you that authoritie? Is it not expressely forbidden by the apostle Paule, ẏ any man should vsurpe

vſurpe the honor too make ſacri-
fice: excepte he be called by God
as was Aaron: Haue ye theſame
commaundemente, whiche was
geuen vnto Aaron: hys ſacrifices
are abrogated by Chriſte. Let
vs heare where ye are commaun-
ded to make ſacrifice: Serche
the ſcriptures, but ſerche theym
with iudgement. It wil not be,
hoc facite, for that is ſpoken of ea-
tinge, drinkinge, and thankeſge-
uing, and not of ſacrifice making.
Nor yet wil the order of Melchi
ſedeck, nor the text of Malachias
proue you prieſtes to make ſacri-
fice. Aduiſe with other that haue
more appearaunce, to proue your
entent. For if theſe be wel pon-
dered, the weight of them wil de-
preſſe the proudnes of youre pa-
piſticall prieſthode.

Now will I collect ſhortly all
that

that is sayde for probation that ỹ masse is no sacrifice for synne.

Aduert.

Esai.9. Jere.31. The newe testament is eternal: that is once made, cã neuer be dissolued, and therefore the bloudde wherwith this testament is cõfirmed is eternall: for it is the bloud of the eternal sonne of God: onely the bloud of Christ taketh awaye oure synnes. For it is he alone ỹ taketh away ỹ synnes of ỹ world.

Collas.1. Nota. And who by hys owne bloudde, hath reconcyled all. For if otherwayes synne might haue ben takẽ awaye, then Christe had dyed in vayne. And if full remission stode not in hym alone, then they ỹ eate him, yet hungered, and they that dranke hym, yet thirsted. And ỹ were contrarye too hys owne woordes.

Joan.6. The bloudde of Christe is once offered, and is sufficient. For it is the

the eternall blonde of the eternall ſonne of God, and by hys owne bloud hath he once entered in too the holy place.

Therfore the blonde of Chriſt once offered remayneth for euer, for purgation of all ſynnes, and ſo reſteth then no ſacrifice in the maſſe.

Aduert theſe reaſons precedēt and geue place to the veritie. For while ỹ ſcriptures of God ſhalbe holden of authoritie: neuer are ye able to reſolue theſe argumentes.

Conſider now brethren, if the opinion of the maſſe be not vayn, falſe and deceyuable. Cauſed thei not you to beleue ỹ it was a ſacrifice, whereby remiſſion of ſynnes was obteyned? And ye maye plainly perceyue that no ſacrifice there is, nor at any tyme was for ſynnes: but the deathe of Jeſus Chriſte onely. For the ſacrifices

of the olde lawe were onely figures of that very strewe sacrifice, ance offered by Jesus Christ: and in them was commemoration of synnes made: but neither was remission obteyned, nor purgation made by any such sacrifice. What will ye do papiste priestes: there resteth no sacrifice to bee offered for synn by you, nor by any mortall man.

These are dolorouse tydinges vnto your hartes: and no meruel, for by that vayn opinion, that the masse was a sacrifice for synne, haue ye moste quietly rested into that floude Euphrates, that is in al worldly felicitie, which flowed vnto you as a continuall floude. But the masse knowen not onely to be no sacrifice but also too bee Idolatrye, the waters appeare to dryye vp. And it is like that ye lack somelyquor, to refresh your tũgs,

being

beyng cruciat with drougthe and heat intollerable.

Wolde ye heare glad tidinges? what, if that I ſhoulde permytte vnto you (as one willing to playe the good fellowe, and not too beeſtifnecked) that the maſſe were a ſacrifice for ſynne, ſt that ye did offre Jeſus Chriſt for ſyn, wolde ye be contente that this were permitted vnto you? I think ye wold for therefore haue ye longe contended. Then lette vs conſider what ſhoulde ſubſequently folow thereupon.

Al ſacrifice for ſynne was neuer perfyte, vntyll that the beaſte offred was kylled. If in youre maſſe ye offre Jeſus Chriſte for ſynne: then neceſſarely ye in youre maſſe muſte ye nedes kyll Jeſus Chriſte.

Do not eſteme beloued brethrē

theſe woordes ſhortlye ſpoken to be vayne or of no ſmall effecte.

They are collected of the very grounde of ſcriptures. For they plainly teſtify that Chriſte to be offered, Chriſt to ſuffre, & Chriſt to ſhedde hys bloudde ordye, are all one thinge. Paule in the epiſtle to the Hebrues ſayeth: he appeareth nowe in the preſence of God for vs, not to offre hym ſelf often tymes for vs, for otherwyſe it behoued hym to haue ſuffred often tymes, from the beginning of the worlde. Marke well that Paule maketh, to offre and ſuffre, bothe one thynge. And therefore proueth he that Chriſte made but one ſacrifice, becauſe he once did ſuffre the death. Jeſus Chriſt ſaieth, as is written in Mathew, this is my bloude of the new teſtament, whyche ſhalbe ſhedde for you and for many, in remiſſion of ſynnes.

Marke

Marke that remiſſion of ſynnes is attributed too the ſhedding of Chriſtes bloudde. And Paule ſaieth, Chriſt is dead for our ſynnes. And in an other place, by one oblation or ſacrifice hath he made vs perfyte for euer.

Conſider diligently, that remiſſion of ſynnes is attributed, ſome tyme to the ſheddyng of Chriſtes bloudde, ſome tyme to hys death, and ſome tyme too the hole ſacrifice, whiche he made in ſuffering all payn. And why this? whether if there be diuers manners to obteyn remiſſion of ſynnes? Nay: but becauſe euery one of theſe three neceſſarily foloweth other: remiſſion of ſynnes is commonly aſcribed to any of them. For where ſo that euer Chriſte is offred, there is hys bloude ſhedde, & his death ſubſequently foloweth. And ſo papiſtes, if ye offre Chriſte in ſa-

 crifice

crifice for synne, ye shedde hys bloud, and thus newly kyl hym.

Aduerte, tos what fyne youre owne desyre shal bring you, euen to be kyllers of Jesus Christ.

Ye will saye, ye neuer pretended such abomination. I dispute not what ye entended: but onelye I shewe what absurdite doeth folowe vpon your owne doctrine.

For necessarelye, if ye do offre Christe for synne, as ye confesse, and youre lawe doeth teache, ye cruelly shedde hys bloudde, & fynally do kyll hym. But nowe will I releaue you of this anguish: dolorouse it were daily to cōmit mā slaughter, & often times to crucify the kīng of glory: be not affrayed, ye do it not. For Jesus Christe may suffre no more, shed his blod no more, nor dye no more. For þ he hath dyed, he so dyed for syn, & that once; and now he lyueth, and

death

death maye not preuayle againſt hym. And ſo do ye not kyl Chriſt, for no power ye haue too doe the= ſame. Onely ye haue deceyued the people: cauſinge them beleue, that ye offred Jeſus Chriſte in ſacri= fice for ſyn in your maſſe: whiche is fryuole and fals. For Chriſte maye not bee offerred, becauſe he maye not dye.

J moſte gentellye exhorte all deſyringe too obiecte agaynſte theſe precedentes: ripely too con= ſider the grounde thereof, whiche ſtandeth not vppon the opinion of man, but vppon the infallible woorde of God. And to reſume euery parte of theſe argumentes, and ley them too the hole bodye of goddes ſcriptures.

And then J doubte not, but all men, whoſe ſenſes the princes of darckenes, and of this woorlde hath not execated, ſhall confeſſe

with me, that in the masse can bee no sacrifice for synne. And yet too the great blasphemye of Christes death and open denyall of his passion, hath it ben affirmed, taughte and beleued, that the masse was a sacrifice for the synnes of the quicke and the dead. Whiche opinio is moste false, vayn & wicked. And so I thinke, the masse too be abomination and Idolatrye, no man of indifferente iudgemente will denye.

☞ Lette no man entend to excuse the masse with the pretext of the Lordes supper. For nowe shortly wil I proue that therwith it hath no congruence, but is expresse cõtrarye to it: and hath taken the remembraunce of the same oute of mynde. And further it is blasphemous to ỹ death of Jesus Christ. Fyrst they are contrary in institution, for the Lordes supper was

institute

inſtitute too be a perpetuall me= mory of thoſe benefites, whyche we haue receiued by Jeſus Chriſt and by hys death. And firſte we ſhould call to mynd in what eſtate we ſtoode in the loynes of Adā: when that we all blaſphemed the maieſtie of God in hys face.

Secondly that hys owne incō= preheńſible goodnes moued hym to loue vs moſte wretched & my= ſerable, yea, moſte wicked & blaſ= phemous: and loue moſte perfyte compelled hym to ſhewe mercy. And mercy pronunced the ſentēce whiche was that his onely ſonne ſhoulde paye the price of oure re= demption. Whiche thinge, beinge righteouſly called to memorye in the preſent action of the ſoupper, coulde not but moue vs to vnfey ned thankeſgeuinge vnto God ȳ father, and to hys onely ſonne Je ſus, who had reſtored vs agayne

to libertie and lyfe. And this is it which Paule cõmandeth, sayeng: as ofte, as ye shall eate of thys bread and dryncke af this cup, ye shall declare the Lordes deathe tyll he come: that is, ye shal laude, magnify and extolle the lyberall kyndnes of God the father, and the infinite benefytes, whiche ye haue receyued by Christes death.

But the masse is instituted, as ỹ playn woordes thereof, and their owne lawes do witnesse, too be a sacrifice for the synnes of ỹ quicke and the dead. For doinge of the whiche sacrifice, God is bounde not onely to remitte oure synnes, but also to geue vnto vs what euer we will aske, ỹ that shal testifye diuers masses, celebrated for diuers causes. Some for peace, some in time of warre, some for rain, some for fayre wether, yea, and (alas my hart abhorreth suche abomi-

nation

nation) ſome for ſyckeneſſe of beſtyall.

They will ſaye, they ſeuerally take prayers for obteyning ſuche thinges. And that is all, whiche I deſyre they ſay: for the obtayning of ſuche vayne tryfles, deſtinate they their hole purpoſe, & ſo prophane the ſacrament of Chryſtes bodye and bloudde (if that were any ſacramente, whiche they abuſed ſo) whiche ſhoulde neuer bee vſed, but in memorye of Chriſtes death.

Then ſhoulde it not be vſed to praye, that the touthe ache bee taken awaye frome vs, that oure Oxen ſhoulde not take the lowing yll, oure Horſe the ſpauen or farſye, and of all manner diſeaſes for our cattel. Yea what was it wherfore ye wolde not ſaye maſſe, peruerſed prieſtes? But let vs heare more.

The

The supper of the Lord is the gyfte of Jesus Christe, in whiche we should laude the infinite mercye of God.

The masse is a sacrifice, whiche we offer vnto God: for doinge whereof we alledge God should loue and commend vs.

In the supper of the Lord, cõfesse we oure selfs redemed from synne, by the death and bloude of Jesus Christe onely.

In the masse craue we remissiõ of synnes: yea, and whatsoeuer thyng we liste, by working of that same worke, whiche we presently do oure selfe.

And here in is the masse blasphemous vnto Christe and hys passiõ. For in so farre as it offreth or promitteth remissiõ of synnes: it imputeth imperfection, vppon Christe and hys sacrifice: affyrminge that all synnes were not remitted

mitted by hys deathe: but that a great parte are reserued to be purged by vertue and the value of ỹ masse. And also it is iniurius vnto Christe: and not onely speakinge moste falsly of hym, but also vsurpynge too it selfe, that whiche is proper to hym alone.

For he affirmeth that he alone hath, by hys owne death, purged the synnes of the hole worlde: and that no parte resteth to be clensed by any other meanes. But ỹ masse syngeth an other song, whiche is, that euery day by that oblatiō offred by the priestes is synne purged, and remission obteyned. Cōsider papistes, what honor youre masse geueth vnto Christe.

Laste, in the supper of ỹ Lord we graunt our selfes eternal debtours to God, if vnable any waye to make satisfactiō for his infinite benifits, which we haue receiued.

But

But in the masse alledge we, God too be a debtour vnto vs for oblation of that sacrifice, whiche we there presently offre, and dare affirme ꝑ we there make satisfaction by doyng thereof, for the sinnes of our self and of others.

If these precedentes be not cōtrary, let men iudge with indifferency. They differre in vse, for in the Lordes soupper the minister and the congregation sat bothe at one table, no difference betwixte them in preeminence nor habyte, as witnesseth Jesus Christe wyth hys disciples, and the practyse of the apostles after hys death.

But in the papisticall masse, ꝑ priestes (so wil thei be styled) are placed by them selfe at an aultar, and I wolde aske of the authoritie thereof, and what scripture cōmaundeth so to be done? They must be cladde in a seueral habyt, wherof

whereof no mention is made in the newe testament. It will not excuse them to say, Paule commãdeth all too be done with order, & decently. Dare they be so bolde, as to affyrme that the soupper of Jesus Christ was done withoute order and vndecently, wherein were seene no suche disaguysed vestimentes?

Question.

Or will they sette vp too vs agayne the Leuiticall priesthode? Shoulde not all be taught by the playn worde?

Prelates or Priestes, I aske one question, ye wolde bee lyke too the vestymentes of Aaron in all thinges.

Aharon had affixed vnto hys garmentes certeyn belles, which were commaunded too rynge and too make sounde, as ofte as he was cladde therewith.

But

But prieſtes, youre belles lacke tunges, they rynge not, they ſoūd of nothinge but of the earth: Nothinge vnderſtandeth the people of all your ceremonies. Feare ye not the wrathe of God: it was cōmaunded Aharon, that the ſound of hys belles ſhoulde bee heard: that he dyed not.

¶ Aduyſe herewith, for thys matter apperteyneth vnto you.

IN the ſupper of the Lorde all were equally participante: the bread beynge broken, & the cup beynge diſtributed amongeſt all, accordinge to hys commandemēt. In the papiſticall maſſe, the congregation getteth nothing, except the beholdinge of your duckings, noddinges, croſſinges, turninge, vpliftinge, which all are nothing but a diabolicall prophanatiō of Chriſtes ſupper.

Now ducke, croſſe, and nodde, as ye

as ye lyſte: they are but your owne inuentiõs. And finally brether, ye got nothinge, but gaſed & behelde while that one did eate & drynke all.

It ſhall not excuſe you to ſaye the congregation is participante ſpiritually. O wicked antichriſtes, ſayeth not Jeſus Chriſt: Eat of this, and drynke of this all, do this in remembrãce of me: Chriſt commaũdeth not that one ſhould gaſe vpon it, bowe, ducke, & becke thereto: but that we ſhoulde eate, and dryncke therof oure ſelfs: and not that we ſhould behold others do theſame. Oneles we wold confeſſe the death of Jeſus Chriſt to apperteyn nothing to vs.

For when I eate & drynke at that table, I openlye confeſſe the frute and vertue of Chriſts body, of hys bloude and paſſion too apperteyn to my ſelfe: and that I am

& membre of his misticall body, & that God the father is appeased with me, not withstandinge my first corruptiō & presēt infirmitie.

Judge brethren what comfort hath this taken frō vs, which wil that the sight thereof shalbe sufficient? I wold aske first, if ỳ sight of corporal meat or drynke doeth fede & norish the bodye? I thinke they wil say nay. And I affirme ỳ no more profit receiueth the soule in beholding an other eat & drinke the Lordes very soupper (as for their Idolatry, it is alway dānable) thā ỳ body doeth in beholdig an other eate & drynck, & thou receyuinge no part therof.

But now briefly let this cōtrarietie be collected. In the Lordes soupper are offerred thankes for the benefites, whiche we haue receyued of God. In the masse wil the papist compell God to graūt

all

all that he aſketh of hym, by vertue of that ſacrifice. And ſo alledgeth that God ſhould referre thākes vnto hym, that doeth maſſe.

In the ſoupper of the Lorde, ỹ actors humbly dyd confeſſe thē ſelfe redemed only by Chriſtes bloud, whiche once was ſhedde.

In the maſſe the prieſte vanted hym ſelfe to make a ſacrifice for ỹ ſynnes of the quicke & the dead.

In the Lordes ſoupper, all ỹ partakers of that table graunted and cōfeſſed them ſelfs debtours vnto God, vnable to referre thankes for the benefites, whiche wee had receyued of hys liberalitie.

In ỹ papiſtical maſſe alledgeth the prieſt ỹ God is a debtour too hym, & vnto all thē, for whome he maketh ỹ ſacrifice. For he doth affirme remiſſiō of ſynnes to be obteyned therby: & in that ỹ maſſe is blaſphemous to Chriſtes death.

In the Lordes ſupper, all ſat at one table, no differēce in habyt nor veſtiment betwene the miniſter and the congregation.

In the papiſtical maſſe the prieſtes are placed by them ſelfs at an aultare (as they call it) & are clad in diſaguyſed garmentes.

In the Lordes ſupper fynally all did eate of one bread, & dranke of one cuppe.

But in the miſchevous maſſe one man did eate and dryncke all.

Conſider now beloued brethrē, what hath the fruytes of ỹ maſſe ben, euen in her greateſt puritie: the maſſe is nothinge but the inuēcion of man, ſet vp without al authoritie of goddes worde, for honoringe of God: and therfore it is Idolatry. Vnto it is addēd a vain falſe, decæyuable and moſte wicked opiniō: that is, that by it is obteyned remiſſion of ſynnes, and

therfore

therfore it is abomination before God. It is contrarious vnto the ſupper of Jeſus Chriſt, and hath taken awaye bothe the righte vſe and remembraunce therof: & therfore it is blaſphemous to Chriſtes death.

Maynteyn or defend the papiſticall maſſe who ſo liſte: this honor and ſeruice vnto God did all, whiche vſed the ſame. And here I ſpeake not of the moſte abominable abuſes, as of byeng & ſellinge vſed nowe of late by the miſcheuous prieſtes: but of the maſſe in her moſte hye degre, and moſt honeſt garment: yea, euen of ỹ great Gaudeamus ſonge or ſayde by Gregory the greate, as papiſtes do call hym.

Let no man thinke, that becauſe I am in the realme of Englande, that therfore ſo boldely I ſpeake agaynſt this abomination: nay,

God hath taken that suspicio frō me. For the body lyenge in moste paynfull bondes amongest ỹ middes of cruell tyrantes, hys mercy and goodnes prouided that ỹ hād should wryte and beare witnes to the confession of the hart, more aboundantly thaneuer yet the tūg spoke.

And here I call my God to recorde, that neither profitte too my self, hatred of any person or persons, nor affection or fauour, that I beare towardes anye pryuate man, causeth me this dai to speake as ye haue heard: but onely the obedience which I owe vnto god in ministration, shewinge of hys worde, & the common loue, which I beare to your saluation. For so odious and abominable I knowe ehe masse to be in goddes presece, that onles ye decline frō the same: to lyfe can ye neuer atteyn.

And

And therfore brethren, flye frō A
that Idolatry rather, then frome the preſent death.

Here wolde I haue ſpoken of the diuerſitie of ſacrifice, but neyther doeth tyme, nor the wickednesse of myne owne fleſh, permit that ſo I do: I will ye obſerue yᵗ where I ſaye there reſteth no ſacrifice, nor yet is there anye prieſtes, that I meane that there reſteth no ſacrifice too be offred for ſynne, nor yet is there any prieſts hauynge power to offre ſuch oblations. Otherwiſe I do knowe that all true Chriſtiās are kynges and prieſtes, and doe dayly offre vnto God a ſacrifice moſte acceptable, the mortification of their affections: as Paule commaunded the Romayns. But hereof may not I remayne too ſpeake preſently.

Suche doctrine, as was taught in youre audience vpon Sonday before noon: I wil proue, as opor tunitie shall permitte, by goddes scriptures, not only vnprofitable: but also erroneous and deceyuable.

But firste, accordinge too my promes, I will sende vnto the teacher the extracte therof, to adde or diminisshe, as by hys wysedome shalbe thought moste expediente. For God knoweth, my mynde is not captiously too tryppe men in wordes. But my onely desyre, beynge that ye my audience bee instructe in the veritie: where frō dissenteth some doctrine taughte you (if truelye I haue collected) moueth me to speake againste al, that maye haue appearaunce of lyes and superstition.

And praye with me brethren, that the spirite maye be minystred

vnto

vnto me in aboundance, to ſpeake at all times, as becommeth a trew meſſenger.

And I will lykewyſe praye, that ye might heare, vnderſtande and obeye with all reuerẽce, the good wil of God, declared vntoo the worlde by Jeſus Chriſt, whoſe omnipotente ſpirite remayn with you for euer. Amen.

There is briefly declared in a ſumme, accordynge to the holy ſcriptures, what opinion we Chriſtians haue of the Lordes ſupper, called the Sacramente of the bodye and bloudde of oure ſauyoure Jeſus Chriſt.

Firſte we confeſſe that it is an holy action, ordeyned of God, in the whiche the Lorde Jeſus, by earthely and viſible thinges ſette before vs, lifteth vs vp vnto heauenly and inuiſible thinges. And that whan he hadde prepared hys ſpirituall banckett, he witneſſed þ he hym ſelf was the lyuely bread, wherewith oure ſoules bee fedde vnto euerlaſtinge lyfe.

And therfore in ſettinge forthe breade and wyne to eate & drynk,

ye

he confirmeth and sealeth vp too vs hys promisse and communion (that is, that we shalbe partakers with hym in hys kyngedome) and representeth vnto vs, and maketh playne to oure senses his heauēly giftes, and also geueth vnto vs himself, to be receiued with faith and not with mouthe, nor yet by transfusion of substaunce: but so throw the vertue of ꝯ holy Ghost that we, beynge fedde with hys flesshe, & refreshed with his bloud maye be renewed, both vnto trew godlines and to immortalitie.
And also that here with the Lord Jesus gathereth vs into one visible body (so that we be mēbres one of an other, and make altogether one bodye, whereof Jesus Chryste is head) And finally that by the same Sacrament, the Lord calleth vs to remēbraunce of hys deathe and passion, too stirre vp oure hartes to prayse his moste

holy

holy name. Farthermore we acknowledge that this Sacramēt oughte to become vnto reuerētly, considering there is exhibited and geuen a testimony of the wonderfull societie and knyttinge together of the lord Jesus and of the receyuers, and also that there is included and conteyned in this sacrament, that he will preserue his churche: for herein we be commāded to shew the Lordes death vntill he come.

Also we beleue that it is a confession, wherein we shewe what kynd of doctrine we professe, and what congregation we toyne our selfes vnto. And lykewise that it is a bōde of mutuall loue amōgst vs. And finally we beleue that, al the commers vnto thys holy supper muste bringe with them their conuersion vnto the LORD, by vnfayned repentaunce in faythe

and

and in thys Sacramente, receyue thee ſeales and confirmation of their faythe, and yet muſte in nowiſe think, that for this works ſake, their ſyns be forgeuen. And as concerning theſe wordes, Hoc eſt corpus meũ, this is my body, on whiche the papiſtes depend ſo much, ſayeng: that we muſt nedes beleue that the breade & wyne bee tranſubſtanciated intoo Chriſtes body & bloud: We acknowledge ỹ it is no artikel of our fayth, which cã ſaue vs, nor which we are boũd to beleue vpõ payn of eternal dãnation: For if we ſhould beleue ỹ hys very naturall body, both fleſh and bloude, were naturally in the bred & wyne, that ſhould not ſaue vs, ſeinge many beleue that, & yet receyue it to their damnation. For it is not his preſence in the bread, that can ſaue vs: but his preſence in our hartes through fayth in his bloud, which hath waſhed out our ſynnes,

ſynnes, and pacified the fathers
wrath towardes vs. And agayne
if we doe not beleue hys bodelye
preſence in the bread & wyne, that
ſhall not damne vs: but the abſece
out of our hart thorow vnbeleſe.

Obiection Now if they wolde here obiecte,
that though it be trueth that ỹ ab-
ſence out of the breade coulde not
damne vs, yet are we bounde to
beleue it, becauſe of gods worde,
ſaying: thys is my bodye, whiche
who beleueth not, as muche as in
him lieth, maketh God a lyar, and
therfore of an obſtinat mynd not
to beleue hys worde, maye be our
damnation.

Aunſwer. To this we aunſwere
that we beleue gods worde, & con-
feſſe that it is trew, but not ſo too
be vnderſtande as the papiſtes
groſſely affirme: for in the Sacra-
mēt we receiue Chriſt ſpiritually,

1. Cor. 11. as dyd the fathers of the olde te-
ſtament, accordinge to S. Paules
ſayeng. And if men wolde well

wey

wey, how that Christ, ordeyning this holy sacrament of hys body e and bloud, spoke these wordes sacramentally, doubtles they wolde neuer so grossely & fooliſſely vnderstand them, contrary to all the scriptures, and to the exposition of sayncte Augustyn, sayncte Hierome, Fulgentius, Vigilius, Origenes, and many other godly writers.

¶ Aplaine subuerſyon or turnyng vp ſyde down of all the argumentes, that the Popecatholykes can make for the maintenaunce of auricular confeſſion, with a moſte wholſome doctryne touchyng the due obedience, that we owe vnto ciuill magiſtrates, made dialogue wyſe betwene the Prentyſe and the Prieſt by Gracyous Menewe.

Syn. 8. 55 n4

2

¶ Pſalme. 31.

¶ I ſayd, I will confeſſe my ſinnes vnto the Lorde: and ſo thou forgaueſte the wickednesſe of my people.